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list of books for collateral reading is furnished in the Appendix, together with topics for further investigation. The volume as a whole seems admirably adapted to the accomplishment of the author's purpose.

Professor Mitchell's *Genesis*⁴ constitutes the first of the Old Testament commentaries to appear in the series edited by Professor Shailer Mathews. It sets a high level for its successors. The aim of the series is "to place the results of the best modern scholarship at the disposal of the general reader." The main characteristics of the series as stated in the general editor's preface are: "(1) its rigid exclusion of all *processes*, both critical and exegetical, from its notes; (2) its presupposition and its use of the assured results of historical investigation and criticism wherever such results throw light on the biblical text; (3) its running analysis both in text and comment; (4) its brief explanatory notes adapted to the rapid reader; (5) its thorough but brief introductions; (6) its use of the Revised Version of 1881, supplemented with all important renderings in other versions." The introduction to this volume is confined almost entirely to the simplest and clearest possible statement of the composition of the Book of Genesis as it is now understood. The modern point of view is taken as a matter of course throughout the volume. The sources to which the various sections of the text of Genesis are to be assigned is indicated by the appropriate letters upon the margin. The commentary as a whole is more modern in its attitude than the Cambridge Bible series, but less full than the New-Century Bible which it most closely resembles. It is well suited to the needs of a Sunday-school class of ordinary intelligence.

JOHN MERLIN POWIS SMITH

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TEMPLE-WORSHIP IN ANCIENT EGYPT

In his second volume¹ Professor Otto carries forward the discussion of the economic position of the temple which had already been begun in the first volume. The sacerdotal organization in Egypt is the earliest national priestly body which clearly emerges into historical certainty in the Orient—or anywhere else for that matter. As far back as the sixteenth century B. C. we can discern the tendency toward combination among the separate temple communities. By the early fifteenth century the temples of Egypt

⁴*Genesis*. ["The Bible for Home and School."] By H. G. Mitchell. New York: Macmillan, 1909. vii + 379 pages. \$0.90.

¹*Priester und Tempel im hellenistischen Aegypten*. Ein Beitrag zur Kulturgeschichte des Hellenismus. Von Walter Otto. Zweiter Band. Leipzig: Teubner, 1908. vi + 417 pages. M. 14.

were already all under the control, at least to some extent, of the high-priest of Ammon at Thebes. The economic position of such an early priesthood is a matter of the greatest historical importance and has been discussed with exhaustiveness by Otto in his volumes. Such is the mass and complication of the materials and the data involved, however, that it would be impossible within the limits of the space here available to discuss detailed questions.

The fundamental problem of whether or not the temples were taxed is, of course, clearly settled by the data drawn from the papyri. The temples, like private individuals and like other institutions, paid their dues to the state in the Ptolemaic age. We cannot, however, share the author's doubt about the freedom of the temples from such taxation in the earlier age. He has given himself some trouble to inquire of specialists familiar with the earlier materials, but he is in error in stating that there is no evidence of freedom from taxation in the case of *some* temples or sacred precincts. Under Osorkon II, it is highly improbable that the sacred precinct of Thebes paid any dues (see Breasted, *Ancient Records*, Vol. IV, paragraphs 750, 751) and a number of cases are known in which sacred domains, buildings, or institutions, like mortuary endowments were exempted from taxation and their people not returnable to the state for services of labor.

The whole system of administration of the cult is very carefully taken up in the second of the four chapters in this volume, but we gain a more interesting picture than heretofore throughout this work in the third chapter of this volume, in which Otto takes up the social position of the priests, including the income of the individual ecclesiastic, his education, morals, legal standing, and the position of the priests among and toward the people. Finally, the last chapter discusses very fully the relation of the state and the church, a question which, in view of similar situations in later Europe is of primary interest. Throughout this early oriental development of a sacerdotal state within the political state, many processes analogous with those of similar developments in later Europe may be observed. It is herein that the service of Otto's book is especially valuable. No one who would study the relation of church and state in its larger aspects today can neglect the beginnings of this problem as they are discernible in the history of Egypt, especially in the Ptolemaic age, when the materials are more plentiful than at any other time. We may very properly congratulate the author upon the completion of a large task involving the examination of an enormous and ever-increasing mass of documents and the organization of these materials into a very valuable and perspicuous whole.

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